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SOCIAL PROGRESS

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Christian Patriotism

OUR minds instinctively turn at this time of year to memories of Washington and Lincoln. We honor their memories because of their distinguished service to our land and to the welfare of the world. We desire to promote the finest type of patriotism. Unfortunately much of the professional patriotism of to-day is but a shoddy combination of medieval ignorance, racial hatred, social snobbishness, class antagonisms, religious bigotry, organized greed and political opportunism. The need for intelligent, constructive and worthy patriotism was never greater than it is to-day. This need will never be met by waving the flag, by boasting of our one hundred per cent Americanism or by any short cut political or educational program.

The home, the school, the government, and the church must co-operate in the production of the ideals, methods, objectives, conscience, and character that shall make America worthy of continued existence and usefulness. The school has made great progress in eliminating those educational atrocities of the past in which children wasted their time in committing the names of battlefields and the number of killed and wounded et cetera. All good citizens will want to coöperate sympathetically with all intelligent teachers in enabling the schools to produce citizens of intelligence, integrity, and intensity who shall be dominated by a passion for righteousness and service.

The home must propagate the rugged homely virtues reinforced by the dynamic of vital religion. If children are not taught the social implications of the Gospel in the home they are not likely to have any Christian patriotism when they are older. There is nothing "just as good" as fathers and mothers in the production of worthy citizens. Parents who do not strive to inculcate religious truth and to develop social attitudes in their own children really belong in Russia.

It would contribute to the welfare of our country and of the world if our federal government were to have a Secretary of Peace as well as a Secretary of the Army and a Secretary of the Navy and would spend as much money in the promotion of peace as it spends in preparation for war.

The primary responsibility for the production of Christian patriotism rests with the church. The church must purge herself of unchristian spirit, methods and objectives before she can expect to cleanse her country of the unworthy and fire her with a worthy zeal to lead the world in righteousness and justice. The supreme ambition of every worthy patriot will be to make the spirit of our country to be one with the Spirit of Christ. We must want, not America for America, but America for the world and for the Kingdom of God. The great need of to-day is that the church shall produce more patriots who know that "the nation that feareth not God shall die" is not an ancient motto but an ever-ruling power as effective to-day as it was when the decadent nations of the earth died in times past. The church must produce that fine social mindedness that will make our land one in which economic advantage shall not be granted to those who need it least and denied to those who need it most, one in which mental, moral, spiritual, and recreational cleanliness shall equal surgical cleanliness because in dirt there is death, one in which the patriotic citizen shall never rest until the flag of our country no longer floats as an emblem of protection and approval over the liquor traffic, one in which the followers of the Prince of Peace shall strive without reservation to be the prime peacemakers of the world and one in which the spirit and methods of international relationships shall be so fine and just that no nation shall wish to destroy us but every nation shall wish to emulate.

May the church hear the trumpet call to return to a fellowship with God so intimate that it may be able to promote a Christian fellowship in the world.—J. A. S.

The Development of Christian Patriotism in the Home

BY ROBERT E. SPEER*

FIRST of all what do we mean by patriotism? There are some things that masquerade under the name that have no place in the home, that we must do our best to keep out of the home and of the influences which mold the lives of our children. The patriotism that says "My country, may she be always right" is good patriotism, but the patriotism that says "My country, right or wrong" is not good patriotism. It may indeed be necessary for us to suffer with our country when she goes wrong and is punished for it, but our business is to keep her from going wrong, and one good way to do this is to let her know that when she does deliberately go wrong she is no longer a true country worthy of the love and sacrifice of her people.

True patriotism is the love of one's own land coupled with the steadfast and unrelenting effort to make one's own land what it ought to be, righteous and generous, eager to work with all other lands in making the world a happier and better world, and in binding all the peoples together in mutual helpfulness and good will.

The first essential thing is that right ideals of patriotism should be taught in the home, and that all the talk of the home which children hear or overhear should be freighted with true ideals of national life and character. Men in public life who go wrong and measures pursued by the nation whether in her internal policy or her external relations which are unworthy make it difficult to teach children respect for their country, not to speak of love and devotion.

The conversation of the home should be clean of all inter-racial and international prejudice and ill will. Negroes should not be called "Niggers," nor Italians "Dagoes," nor Chinese "Chinks." Each race should be called by the term that it de-

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sires to have used regarding itself. Incidents of high-mindedness and true character in peoples of other races and nations ought to be narrated and praised. As far as possible peoples of other races should be welcomed in the home and the children should grow up to believe in the equality of all peoples before the law. Inequalities, it should be made clear, are not the wholesale inequalities of nations and races, but the inequalities of persons, as real within each race and nation as across racial and national lines.

The language of hate should be kept out of the home that aims to train its children in true patriotism. Nothing good has ever been wrought in the world by hate, unless it be hatred of falsehood and sin, and even with these the weapon of destruction is not to be force and malignity, but patience and love and kindness. It is thus that God works in the world; it is by his goodness that he breaks our hearts and wins us from evil.

Children in the home must be taught the ideals of unselfish service of their country. How can this be done in a profiteering home, in a home that makes money out of the nation's need? There is a noble story in one of C. A. Stephen's books about his grandfather who was a shrewd old farmer in the back country in Maine in the days of the Civil War. When the war broke out the old squire shrewdly discerned at once that it would send up the price of rosin, which was a commodity absolutely essential to the shipbuilding industry in Maine. All the good rosin came from Georgia and South Carolina and the blockade of the South would shut off this supply. The old man went quietly down to Portland, accordingly, and bought all of the rosin in the market, some 400 barrels, costing him about \$475, which he stored away. Later as the exigencies of the war became more pressing he noticed one day in the papers an advertisement to the effect that the Government would pay \$35 a barrel for rosin to be used in the shipyards in Bath for the building of the ships which the nation needed in the war. The old squire decided that the time had come to dispose of his rosin, and the family made elaborate plans as to what would be done with the \$14,000 which he would get for his 400 barrels. New buildings were to be erected and new fields and wood lots were to be bought. The old squire took his rosin down to Bath and sold it to the government and

came quietly home. The family waited for the expenditure of the money but the old squire refused to begin the changes that had been planned. Grandmother Ruth pressed him so that he finally agreed to put up one building but, as for the rest, the family could get none of the money and could not discover what had become of it.

After the old man's death, his grandson, C. A. Stephens, was looking through his papers and found letters from Hannibal Hamlin of Maine, who was Vice President, and from Gideon Welles, Secretary of the Navy, thanking the squire for having turned over his rosin to the government at the price that he had paid for it. And looking still further the grandson found the government's draft, which the old squire had never cashed. He had given two sons to the Federal Army who never came home and he was not going to make money out of the government by the sale of rosin.

This is the kind of home in which patriotism grows as it can never grow in any munition maker's household, or inside the shameful world of the profiteer.

It will help to teach true patriotism in the home to explain to the children the real issues of each political campaign, to describe to them justly the characters and personalities involved, and to deter them from foolish prejudice and bigotry. In my old boyhood home in Southern Pennsylvania, in the Tilden-Hayes campaign, there were political jingles that could be adapted to either party. The Democratic boys sang—

“Tilden's a gentleman,
Hayes is a fool,
Tilden rides a white horse,
Hayes rides a mule.”

And the Republican boys retorted by reversing the names. Such childishness was matched by corresponding adult folly in campaign banners and songs and political speeches. Foolish partisanship is not patriotism. There is a place for difference of opinion and policy in our national affairs, but the home is a good place in which to begin the cultivation of a higher tone of party loyalty.

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Christian Internationalism

BY ALVA W. TAYLOR*

CHRISTIANITY is international. The true Christian must say with Woodrow Wilson: "Above all nations is humanity." The true lover of his country loves it for the sake of its righteous principles, and in righteousness is justice, equity, and helpfulness to all the peoples. The devoted parent does not defend the wrongs his children do, but loves them while trying to save them from doing wrong to others. So the true patriot never says, "My country right or wrong," but, "My country—to keep her always right." Thus he criticizes freely, but in patriotic love, all that is not just and equitable in his country's attitude toward other peoples. He seeks to save her fair escutcheon from the tarnish with which a false and narrow patriotism would stain it.

Until the ways of reason are substituted for the ways of force and violence in the settlement of international disputes, war will continue. Organized strife forbids understanding. It mobilizes its forces through partizanship, prejudice, class interest, and propaganda. War thrives on half-truths; it can no more be fought without lying than without killing. Organized strife mobilizes even the spiritual forces of loyalty and sacrifice to do the work of hate and human destruction.

The true Christian will pray for deliverance from all littleness, narrowness, prejudice, and hate, and he will pray for the great boon of an endowment in idealism, sanity, love of humanity, and the spirit of service. Nations are not made great by their armaments, their wealth, or their physical power, but by the ideals they hold and the service they render humanity. Little democratic Switzerland was much greater than Prussianized Germany. Britain's greatness lies not in an imperialism that robs the little people, but in becoming the mother of parliaments; her might has not been in her navy or her royal line, but in her Cromwells and Gladstones. So, too, with America; her battle fields are much less her glory than are the ideals of democracy and the common

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good. By that sign some of her wars have not done her honor, and he is the better patriot who admits it, for truth is mightier than many of the incidents of history.

Real patriotism is an emotion akin to religion. The love of country is love of one's fellow men, of the best the fathers gave us, and of all those symbols and tokens that a benevolent past has bestowed upon us. It was not of real patriotism, but of its false manifestations, that Dr. Johnson was speaking when he called it "the last refuge of scoundrels." It is the patrioteer, the man who shouts the words of patriotism while seeking profits or personal ends, and the shallow-minded provincial who makes the symbols of patriotism idols of worship, that make the sacred thing a byword.

Bernhardi called the Christian religion the divinest gift of God to man, because it taught men to serve causes greater than self-interest and to die for things of more worth than their own lives. Human experience demonstrated, he said, that patriotism was the loftiest expression of the unselfish spirit of service and sacrifice. Men leave home and children to die for their country and mothers count it a glory to give their sons for it. But he argued that the religion of Christ was a personal matter and had nothing to say about international relations. There, he said, the hand of God in history had sanctified war and promoted human progress through military conquest. Therefore, the young men of the Fatherland should be taught the Christian religion that they might know how to serve the Fatherland and to die for it.

It is a moral tragedy that war should be tolerated when it can exist only by mobilizing the sacrificial in humanity for the organized business of destroying that humanity. It makes the Prince of Peace the King of War. It makes the cross a standard upon which to hang the battle-flags of fratricidal strife. It puts personal sacrifice to its divinest test and submerges it in organized horror.

The greatest need of the world to-day is that of Christianizing our organized relationships. Organized groups do collectively what no man in them would do personally. If morality is to be confined to the personal, while sin and crime and all manner of evil are tolerated socially, then the very power of organized life will make evil triumphant. Wholesale killing by war must be made a social crime just as personal killing has been made a crime,

or modern, scientific war killing will exterminate the race that is taught not to kill.

I was shown over the battle-field of Verdun by a poilu who had fought there for three and one-half years. More than three-quarters of a million brave men died there and when asked to tell something about it this fine young Frenchman said he could not—that it was like a nightmare to him. Wounded and captured he had spent a year in a German prison camp. I asked him what he thought of the German people and of the German common soldier. He replied frankly that he had nothing against either—that he was not fighting them but the government that dragged both them and him into it. He said that had it been left to the common people of the two countries there would have been no war, and that if it could be left to them in the future there would never be another war.

Wars are not made by the deliberate will of the common people. They drift into it through the failure of governments to provide the means of settling disputes as they arise. Wars will not be stopped until there are international laws and courts to adjust troubles as they arise. Conferences create understanding. Laws provide rules of conduct. Courts adjust differences. We cannot promote understanding through keeping war's acrimonies alive.

Mass judgments are inevitable in war for nations fight nations. But in peace time mass judgments betray a lack of intelligence. Not all Germans are war-makers. Not all Frenchmen are militaristic. Not all Englishmen are imperialists. There are good and bad everywhere. There are democratic lovers of peace in every civilized land. Peace will come through those of all lands who love peace joining hearts and hands to procure it. Above all nations is humanity. Above all nationality is a Christian internationalism. Until law and judicial processes are substituted for war as a means of settling disputes, there will be war. Unless we organize governments into some sort of a working federal accord, we cannot make the necessary international laws nor outlaw war. Unless nations are willing, or if not willing are compelled, to submit disputes to courts and to abide by their decisions, they will continue to resort to war.

An American lad was sent out one dark, drizzling night to cut a barbed-wire entanglement. He was given a pair of wire cutters

and a dirk. He crawled along in the mud and water, keeping flat to the ground so that the star shells would not reveal him to an enemy lookout. Midway he met a German lad on a like mission. They did not know each other, had nothing against each other, and each, on his side, was motivated by the same spirit of loyalty to country and of willingness to die for its cause. It was not theirs to choose nor to act toward one another like two human beings with no personal enmity. So they grappled, parried and stabbed, until they rolled into a pool of water, where fortune favored the American lad. The German boy's head went under and the Yankee blade was driven home. This American boy was a good Christian lad of fine principles. The German boy was the same, and here in No-Man's Land war had thrust them into a death struggle. Each in sacrificial spirit sought to sacrifice the other.

The one who died left broken hearts back home, the other carries scars that he dreads to see mirrored because of the reminders they bring. Just because he is a Christian he thinks of the lad whose life he had to take, not as an enemy, but as a youth, who, like himself, had a life to live with all that life means to youth. He thinks of a mother and loved ones bereft and a home that can never be. There was no malice in his heart, no murderous intent and thus no personal guilt, but there was fratricide. And war multiplied that death by millions.

There is a moral tragedy, as well as a physical tragedy, when the divine law of sacrifice in the hearts of two lads sends each out to take the other's life. Yet so long as there is war it will be so, for war leaves no choice to the individual. It puts sacrifice to the perverted task of sacrificing others. In the name of humanity it destroys humanity.

Jesus gave a prescription for the settlement of disputes (Matt. 18: 15-17) and nations, like individuals, must be willing to follow it or wars and not the Prince of Peace will continue to prevail when international disputes arise. There are three steps in this plan. The first is the mediation of a persuasive friend. The second is the conciliating voice of the fellowship. The third is the disciplinary hand of the organized authority. Governments have learned to use the first step and found it effective in many cases. Fifty-four governments are now trying to learn to use the second step. Progress has been made, but distrust of new, even though

better, ways is great and those who have power are slow to surrender it.

The third step can come only after the second has been taken. If we recall that these United States of ours distrusted federation, one people though they were, and learned only through sacrifice and blood after nearly a century of trial, then we can better understand that it will require time and much trial for peoples with different tongues and traditions to learn to cooperate in a parliament of mankind. Such a federation of the world alone can substitute law for war and settle disputes by the arbitrament of judicial process instead of by appeal to the sword.

The issue lies with youth. Whatever the youth of any generation determines upon will be done within that generation. They can build the institutions of justice for the new world quite as well as our fathers built them for this new republic. Their work was something new under the sun. It fused these forty-eight sovereign states into one union. It cost much blood to learn that the peace and harmony of each state rested in the peace and harmony among all the states, but no one longer questions the rightness of federal law or fails to accept the decision of federal courts, and no state feels its sovereignty encroached upon by so doing. What has been done in America has been done in every great modern nation. Great Britain is the "United Kingdom." Germany is a federation of states. The legal title for Mexico is the "United States of Mexico." China is just now going through the throes of adjusting the claims of a score of provinces to the requirements of a national government. The clan gave way to the tribe, the tribe to the state, the state to the nation. Next nationality must learn to set up international law and to put its cause before the court of international justice. By so doing it can be made secure in its life and independence, for it is not internationalism that threatens the life of nations, but the wars that come out of hyper-nationalism.

The liquor question is now being fought out. The more education, the more agitation, the better. The truth will come out more and more clearly if the fight is an honest one.—*Connecticut Citizen.*

The Preacher and Patriotism

BY JESSE H. BAIRD*

THUS saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way and walk therein, and ye shall find rest for your souls." (Jer. 6: 16.)

The air is electric with political excitement these days. As ministers we are constantly asked by our people to say something about the issues at stake. It is hard to know what to do. Certainly righteousness concerns the whole of society as well as the individual. If the Church is appointed to bring righteousness to pass it must speak concerning the tremendous social and political issues which are worrying us as well as concerning the affairs of the individual. We ministers should not claim any more wisdom than anyone else but it is our function in life to interpret the Word of God and apply it to the affairs of life. And life is political as well as individual. It will be a sad day for America when the pulpit is browbeaten into silence concerning political issues. When America forbids her conscience (the Church) to speak on politics and comes to take her guidance entirely from the professional politician it will be a bad day. The Church should speak out on political issues. On the other hand it is not fair for the pulpit to take sides politically between parties or individuals. People come to the house of worship united in a common religious faith but bringing varied political beliefs. It is not fair for a minister to stand before his people and violate their political conscience in the name of religion. Outside the pulpit he claims the same right to think politically, talk politically, and act politically that belongs to every citizen. He is not disenfranchised because he is a minister. In the pulpit, however, he is appointed to preach God's Word, and proclaim His will for his people's edification. But His will has to do with political actions, and so runs the argument forward and back. Personally I propose to speak on political issues occasionally, striving to walk that fair but very delicate and difficult middle line of con-

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structive criticism, avoiding partisan politics on the one side and cowardly silence on the other.

This is a difficult day in which to be a prophet. We of the United States of America are standing at a turning point in our national history which is demanding a very difficult balance between conservatism and progressivism. We must conserve an inheritance. But to do so we must progress and perfect that inheritance to meet new issues and new conditions.

First, let us help people to realize that we have an inheritance, a splendid inheritance, to preserve. Our government protects us in the security of life and property. Sometimes we become discouraged and critical concerning the breakdown of law and order but if we would take time to note the successes of our police system as well as its failures we would find ourselves thanking God for its efficiency. Our government assures us liberty. It is built upon the philosophy of the freedom of the individual: freedom to think, freedom to speak, freedom to publish what we think, freedom of assemblage, freedom to worship as we please and freedom of action, so long, of course, as none of these freedoms are abused and made a menace to the rights of others. Our government has built its structure of freedom on a foundation of democracy. The democracy of the franchise, governmental policies being an expression of the aggregate will of every individual. The prince in America is the citizen. He rules by his vote. This democracy carries through into our system of education. We believe that every boy and girl, be he rich or poor, should have the privilege of developing his mind and personality to the full extent of his capacity and willingness to work. And finally and fundamentally our democracy demands equality of opportunity, a chance for everyone to succeed and achieve. Our American inheritance is founded upon the sanctity of home and Church. Washington pointed out in his "Farewell Address" that a democracy like ours is made possible only by religion—its guidance of conduct, its aid to self-control, its inspiration to faith in God and fellow man, and its general enlightenment of the consciences of the citizens. And the home is the sacred unit of life where the whole civilization functions. Upon its purity and stability rests the whole structure.

Such is our inheritance: The right to live; the right to own

property, with the Flag's protection in these rights; freedom of thought, freedom of speech, the right of assemblage, freedom of the press, freedom of conscience and religion; democracy of education and opportunity and democracy of the franchise; with all built upon a common reverence for the home and the Church. We should stop and realize what a wonderful inheritance it is that we have thus received. We are privileged and blessed far beyond the rest of the world. To realize it we ought to travel abroad. Through most of the world such privileges and blessings are unknown to-day, almost unthought of. In Russia there is no freedom of belief, no freedom of thought, no freedom of speech, no church, and no home so far as the authorities have been able to blot it out. Most countries are in the hands of dictators and their number seems to be increasing day by day. In all such countries freedom to think, to speak, to publish, to assemble, to believe and even to travel is gone. The citizen has little or nothing at all to say about it. I believe I am correct in the statement that it is in the Anglo-Saxon countries alone, especially in America that liberty is still a reality. We should thank God every morning and every night for this wonderful inheritance. And we should set ourselves to preserve it.

This inheritance of ours did not just happen. It came to us through much labor and sacrifice, through long deferred hopes and heroic dreaming of dreams on the part of our fathers. In the sixteenth century there came an awakening of the soul in Europe, a longing to spread the wings of mind and soul and be free: in the realm of thinking, the Renaissance, in religion the Reformation, in government the age of revolution. Europe was dreaming beautiful new dreams. But when the dreamers set about to realize their dreams in actualities they found themselves bound in the strait-jacket of ancient prejudices, conventions and institutions. Then the dreamers looked over the face of the earth to see if there could be found anywhere a new Eden where they might build the Paradise of freedom and democracy which was luring them on. Finally they looked across the sea to the virgin continent of America. It was a dangerous continent, a land of wild forests, inhabited by wild men. But the goal they sought was so alluring that they dared to pay the price. So Europe's dreamers spilled over onto the American continent and began three hundred

years of experimentation in a wilderness laboratory, working out their dreams into the actualities of life. One hundred fifty years and their experiments had crystallized into our American plan of government. One hundred fifty years more and it had been perfected as of to-day.

We have been justly proud of our American civilization. The whole world finally awoke to our ideals and set about to make them universal. The right of the individual to a voice in the government, the inherent right of the freedom of religion and conscience and the other American doctrines of government became gradually accepted as a matter of course for civilized countries.

But, alas, a day has come when one by one the nations are turning their backs upon our ideals, going back to ancient tyrannies. The dictators of Europe, in order to make their wills absolute, are crushing everything that we Americans hold sacred, including the Church. And so it is not surprising that with the world gone crazy America is also feeling an ebb tide which threatens to sweep her from her moorings. New words and phrases which we cannot pronounce, let alone learn to spell, are calling us to take them into our household while we cast out our own children to make them room: Fascism, Bolshevism, Communism, the dictatorship of the Proletariat, the elimination of the Bourgeoisie. The ideas involved are as foreign to us as the words. They have nothing to do with us, our ideals, our inheritance or our situation. They represent a tragic lapse of foreign lands away from our American ideals of freedom, democracy, home and religion. When a rip tide is running there is danger of a swimmer being swept to sea. The rip tide of a world reaction against our ideals is running and we must swim in it because we are a part of the world. God help America to stem the tide and preserve her inheritance!

America has come to this difficult day with two other complications besetting her. She is faced with the necessity of a vast readjustment to the machine age. In fact this adjustment—world wide—is the cause of the world unrest noted above. The century just closing has been one of marvelous mechanical accomplishment. Machine achievements more wonderful than anything of which we ever hoped or dreamed have come into being almost

over night. But these machines have progressively eliminated labor and hence the laborer. When the cotton gin was invented each machine immediately took over the work of some three hundred pickers. When the mechanical harvester came to the farm it was destined to do the work of one hundred twenty-eight harvest hands. And so through a hundred years the good and evil fruits have accumulated. The machine is splendid. By its help we fly over continents, we talk around the world, etc., etc. The dreams of the Arabian Nights have come true. But if the machine is going to do our work how are we to keep busy? Only a part of us are needed to tend the machines. What are the rest to do? How are they to get on the payroll? We know the problem all too well. It has to be solved. Ten million unemployed workers, as at present, means so many millions and their families condemned to either starvation or charity. America must make whatever adjustment is necessary to give them a chance.

Another factor of the machine development is that too much power has been put into the hands of the man who owns the machine, power such as men have seldom ever wielded over the lives of their fellows. In the old days a strong man would capture a narrow pass in the mountains. There he would build a castle and force everyone who wanted to go through the pass to pay him tribute. With that power in his hands he would force his less powerful and aggressive neighbors to serve him, becoming thereby a feudal lord holding sway over all the region round about. To-day a like feudalism is in the hands of greedy men who control the machines and the raw resources of the country. It is a tremendous power for good or evil. With such power in their hands greedy men have taken a greedy share of the fruits of industry. I don't know just which statistics to believe, but if you would take the national income and cut it in two, you would have to give one half of it to a very small group, men whose incomes amount to hundreds of thousands or millions of dollars a year. Then you would have to spread the rest of the national income over all the rest of the vast population. Which means, at the next step of cause and effect, that business palls for want of a market. The wealthy few cannot possibly spend all of their money and the bulk of the people do not have it to spend. It is

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"A New Conscience About Money"

BY C. WALDO CHERRY *

A DISTINGUISHED Englishman, Mr. Alfred Mosely, visited the United States a few years ago when America was in the full tide of prosperity. In writing his impressions Mr. Mosely said, "I see signs of serious danger in the future if the ruthless extravagance of the people is to continue unchecked. And American prosperity is leading to even worse features than extravagance, namely, inefficiency and corruption." We know that Mr. Mosely's prophecy in part, at least, came true. We know something of the demoralization of character, the lowering of moral standards, the cheap and trivial conceptions of life which took hold of the American people in that frenzied period when money was exalted as the supreme good and as the end of all effort.

Today we are coming out of the Depression and all indications are that we are coming out with a new mood. We have passed through the period of despair and disillusionment and we have become thoughtful. We are disposed to discover new values in life and to seek compensation in those deeper realities, those more staple securities of life which are not recorded on the ribbon of a stock ticker and which cannot be dissipated by the failure of a bank. This mood ought to be favorable to the development of a new conscience about money itself. In all probability few of us will ever be able to spend money or to give money as lightly and thoughtlessly as we once did, and yet having less money than before it is possible for us to find a greater satisfaction by regarding it intelligently and using it worthily, than we had when our pocketbooks were plethoric.

If this new conscience develops, certainly one of the things that it will impress upon us is that money is not the supreme goal or the supreme good of life. The deepest satisfactions of life are not material. Our physical needs are easily satisfied. A man's need of warmth is as well provided by a fifty dollar suit of clothes as by a hundred dollar suit. A man's hunger is as fully appeased

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by a loaf of bread and a glass of milk as by a banquet of rare dishes and costly wines. Always the men who have gotten the most out of life have learned to avoid its complexities and to live simply. So far as we know Jesus never had a bank account or an extra suit of clothes or even a house in which to lay his head, but no other man ever mastered life or found the secret of its joys as did Jesus. And it was out of the depths of his own experience that he uttered those profound words: "A man's life consisteth not in the abundance of the things he possesseth." What is the use of having a ten thousand dollar automobile if you have no place to go? What is the use of owning a picture gallery of the old masters if you have no appreciation of art? What is the good of cluttering up your life with all sorts of material possessions if they only add to your care and increase your burden?

I once knew a woman who owned a ten thousand dollar pearl necklace. Whenever she wore it to a social function she was in constant fear lest the string would break or the necklace be stolen. At last her necklace remained in a safe while she wore an imitation necklace in its stead and she was a great deal happier and freer with the imitation necklace than she had ever been with the real article.

It seems as though our American people are discovering to their astonishment today, that these words of Jesus are true and that a man can actually be happy and find life worth while even if he does not have a great deal of money. I think that I know more happy people today, more people who are living life with zest and enthusiasm than I ever knew in the days when everybody was chasing the dollar. People today are exploring the forgotten areas of life, the areas of friendship, and of home relationships, the areas of helpfulness and service, the areas of great thought and noble literature, the areas of spiritual reality. And in this exploration they are discovering sources of peace and happiness and unlimited resource which they never found in the hectic pursuits of a Gilded Age. This does not mean that as a people we are coming to the extreme conclusion that money is a worthless commodity which we can do without. It means that we are getting back our sense of proportion and that we are not willing any longer to make our happiness dependent solely on the maintenance of a stock dividend.

May we not also say without exaggeration that this new conscience is creating a sensitiveness about human values. A prominent welfare worker said to me recently that to him the most striking thing in this depression period was that people were giving more generously, more cheerfully for the relief of human distress today than they ever gave in their times of affluence.

We are beginning to see today that money made at the expense of society is dangerous to the men who make it and to the system that permits it. Never in my experience have I known such a weight of public sentiment against plundering profiteers, against unscrupulous business magnates, against munition makers, "merchants of death" whose only conception of business policy is Shylock's counsel, "Put money in thy purse." Some form of prohibition will come back to this country as sure as the sun rises in the East because if the moral argument does not prevail, the day will yet come when the American people will refuse to permit men to make a profit out of a business that degrades and destroys their fellow-men. We are not Socialists or Communists in America. There is too much sanity and common sense in the American brain for that sort of thing. But there is every evidence that we are creating today a new social conscience that will refuse to put profit ahead of personality or money ahead of men.

Is it not true also that our past mistakes and demoralizations lead us to the conclusion that when we have money our only safety is in its right and conscientious use. This new conscience does not under-value money. It knows that money is power, but like all power it is dangerous when it is wrongly used. One may believe that dynamite is very useful for blowing up obstructions in road building but because of its value for such purposes no one would think of giving his children a stick of dynamite to play with or of using it to light the fire in the kitchen stove. How can any sincere thoughtful person look back to the golden era through which America has just passed without realizing the awful destructive, demoralizing effect of money upon the sanctities and nobilities of human life when money is used wrongly, selfishly. When we think of the homes that were wrecked by money, the youth that has been debauched, the fine instincts that have withered into sordidness and selfishness, the human sympathies that have been corroded into pride and hardness of heart—all by that Midas

touch of money on the warm and beating hearts of men, it terrifies us. It makes us afraid for the future when this golden rain shall fall again. Are we not coming to the point when we feel that to save ourselves and our children from the dangers of the past our conscience must recognize that the only safety in the possession of money, be it little or much, is to regard it as a trust bestowed upon us by our Heavenly Father, not to use as we please but to use as He pleases. How great is the privilege of doing good, of having under one's control a power that can educate youth, that can send the gospel message over land and sea, that can relieve human distress, that can transmute a bit of gold, lifeless and hard, into the warmth of love, into the splendor of character, into the glory of faith. If that new conscience could come to America then money would cease to be a curse, it would be a blessing. America would no more be the prodigal son wandering in the far country, spending her substance in riotous living. She would find her way back to the peace and joy and welcome of the Father's House.

The Development of Christian Patriotism in the Home

(Continued from page 5)

Patriotism is fed by the reading of the right books and by the right reading of history, our own history and the history of other nations, living and dead. And there is no book that better teaches right patriotism than the Bible. The Old Testament is a story of a patriotic people and of the school in which God tried to teach them what true patriotism was and the penalties that false patriotism would inevitably have to pay. And the New Testament while teaching us that our true citizenship is in heaven does not mean thereby to emancipate us from our earthly duties; it means only to require of us that we should conceive of that heavenly citizenship as the pattern of the earthly, and that we should be here on earth the sort of citizens of the nations in which God has set us that the citizens of heaven are of their heavenly kingdom. If Peter were writing to-day he would say—"Honor all men, love the brotherhood, fear God, respect the government." And he would probably add—"And make it your business to see that the government is worthy of respect."

I Am Still a Pacifist!

BY MORRIS C. ROBINSON*

“WELL, are you still a pacifist?” said one of the members of my Board of Trustees, after a meeting of business men called during a strike on the part of truck drivers. All the familiar psychology of war had been used in that meeting: it was called to arouse the business men to fight—to volunteer as special guards so that trucks could be moved. Some of us left that meeting sick at heart—more than ever convinced that a resort to violence was the worst possible way of solving the problem. Just now another strike threatens our city, and I am still a pacifist. In between that question and this present movement we have celebrated Memorial Day, Independence Day, and Armistice Day—and in each celebration from the depths of my heart has welled up the conviction “I am still a pacifist.” Nearly ten years ago one of my Seminary classmates, a native of Italy, so stirred me against war that I resolved to break completely with it; now more than ever I am convinced that I would under no circumstances participate in armed warfare. I used to wonder what I would do if the bands should lead young men forth to slaughter once again, wonder what I would do if the propagandists of war should play upon me; now I am sure what I would do! No war can be in harmony with the religion of the Christ, neither civil nor international. He has the first demand upon my loyalty—and to Him alone I will be true.

Since my friend raised the question however, I have tried once again to search my soul to see if the reasons which once held good are still sufficient. I am convinced that they are—and that one of the needs of our hour is for more quiet determined conviction in this area of life experience. Perhaps you will join me in declaring “I am still a pacifist”?

We need to face the fact that international tension has greatly increased in recent years. The pacifist becomes more difficult with the years. Some few things encourage us; the Senatorial investigation of the munitions industry for example, but on the other hand

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there is the Supreme Court's affirmation that loyalty to country involves readiness to bear arms and go to war regardless of conscience. I have no more right, so far as my pacifism is concerned to be a citizen of this country than has Prof. Douglas Clyde MacIntosh. Armies the world over are larger than they were in 1914; the world is dangerously prepared: it is as James Truslow Adams puts it "sitting around a powder barrel." In the face of all that the question comes "Are you still a pacifist?"

Industry is almost as disturbed! In spite of the President's request for industrial peace, strikes threaten, the class struggle goes on. More than ever before the workers of the world are demanding justice, and some are determined to have it even by violence.

I.

I, however, am a pacifist! First because I am firmly convinced that nothing can be accomplished by violence and war which cannot be accomplished by peace and arbitration at a lesser cost. Think of the terrific cost of the World War: ten million known soldier dead, three million presumed dead, thirteen million dead civilians, twenty million wounded, nine million war orphans, five million war widows! Is that not too great a price to pay even if anything had been accomplished by the conflict? Added to the human cost is the terrific economic waste, actually three hundred and thirty-seven billions of dollars, to say nothing of the resultant world wide depression. And for what purpose? Secretary of War Dern in an address on Armistice Day 1933 at the tomb of the Unknown Soldier answered that question thus: "There has been much dispute as to who won the (world) war. The plain fact is nobody won. Everybody lost. The war was purely negative in character and the cost was ruinous. In a prolonged modern war both sides in ultimate results are bound to lose." Who could be anything but a pacifist after such a statement? Someone has said, "Obviously the appeal to force can show only who is strong, not who is wrong." I am a pacifist then because I am concerned about the right in every situation, and because I am convinced that with modern technical knowledge war would be indeed a "cemetery of civilization." It could accomplish nothing worthwhile. Everybody would lose by it.

II.

I am still a pacifist because I believe that we can provide a more adequate national defense by the extension of goodwill than by armaments. In the past preparation for war has always brought war; I am convinced that it always will. The militarist is saying to us to-day that the way to prevent war is to become so physically strong that no one will dare to attack us; for thousands of years that has been his philosophy. In the years preceding the World War Bismarck was saying in Germany, "The stronger we are, the more improbable is war." In England Lord Roberts had said, "The surest way to universal peace would be the adoption of universal military training." Every nation was spending vast sums on armaments, believing that preparedness would insure the peace of the world. After the war was over Sir Edward Grey, leading statesman of the British Empire wrote, "Every country had been piling up armaments and perfecting preparations for war. The object in each case had been security. The effect had been precisely the opposite of what was intended. Instead of a sense of security there had been produced a sense of fear, and fear predisposes to violence and catastrophe. The enormous growth of armaments in Europe, the sense of insecurity and fear caused by them, it was these that made war inevitable." Major General Maurice of the British General Staff also said, "When I entered the British Army I believed that the way to have peace was to be prepared for war. I now believe that if you prepare for war you get war."

Our nation has not yet learned that lesson, at least our statesmen have not; nor have the other nations of the world so far as their official leadership is concerned. We are still afraid to disarm, still afraid to trust to the machinery for pacific settlement of international disputes. We have not been willing to declare ourselves definitely in favor of peace and to organize our world on that basis. In industrial relationships we have not learned that the interests of all groups are best served by goodwill. As for me, however, my decision is made: I am still a pacifist.

III.

In the field of international relationships, I am a pacifist because of the Pact of Paris. The real patriotism of our day is peace, in

spite of the ruling of our Supreme Court on the MacIntosh and other citizenship cases. Our country has signed a solemn pledge that it will never resort to war as a means of settling international disputes, and that it will seek the settlement of all disputes only by pacific means. I know full well how meaningless treaties and pacts may be, how futile such a pledge may seem if some country should run wild with a militaristic program. Nevertheless the Pact of Paris can be made powerful if a sufficient weight of public opinion can be built up around it. There are pacific ways of forcing nations to do the right thing, and those ways must be found. The close relationship between war and economic forces is being increasingly realized; there are those to-day who would like to see us have a "nice little war" to speed up economic recovery, even if only temporarily! But because of the possibilities inherent in the Pact of Paris, I am still a pacifist.

IV.

Once again I find a reason for being a pacifist in the fact that war could be stopped forever if enough persons throughout the world would take a similar stand. I am only one but if enough ones were added together there would be millions. If every reader of this article would refuse to participate in or approve of war; if every member of the Presbyterian Church would join with other members of other denominations already so committed until enough of us were on record against war, it would become impossible. The peoples of the world do not want war! Not long ago James Truslow Adams just returned from Europe gave out a newspaper statement which was headed, "People Wouldn't Stand for a War Now." In the article he said "the dangers of a European war—at least in the immediate future have been greatly exaggerated." Other comments had to do with specific nations, the British public being so strongly against war that a general strike would be called in case of declaration of war; the people of Italy "would never follow Mussolini into war unless he had an awfully clear case of self-defense." President Roosevelt has also said that he believes that the people of the various nations do not want war. The problem then is to put ourselves on record! I am still a pacifist because I want to be counted on the side of peace.

An impressive total could be rolled up if we could all be

counted. In my city of Minneapolis there are forty-three clergymen who have recorded themselves; in the United States nearly thirteen thousand answered the recent Kirby Page questionnaire, "Are you personally prepared to state that it is your present purpose not to sanction any future war or participate as an armed combatant" with an unequivocal "Yes." Clearly the results of that questionnaire reveal the ministerial sentiment of those answering it; one must remember that only twenty thousand out of the one hundred thousand men questioned answered. But there is a minority group, perhaps a little more than one tenth of the Protestant ministers who are saying to their congregation "I am a pacifist," "Our country must stay out of war." "We must cooperate with other nations in every movement that has any hope of bringing peace." I am a pacifist therefore because I know if enough of us believe in the way of peace there can never be another war. In Germany, in France, in Great Britain, in China and in Japan there are others who feel as I do. Let us join with them in saying, "It must not be again."

V.

Then again I am still a pacifist because Jesus was. I cannot reconcile the method of armed conflict with the ideals and spirit of Jesus. So obvious is the pacifism of the true follower of Christ that a book recently came from the press unchallenged bearing the title "Christianity Is Pacifism." Call to mind those words of Jesus so familiar, yet so strangely overlooked in time of conflict: "Blessed are the peacemakers," "You must love your enemies," "You must not resist him that is evil," "You must not even get angry with your brother." Did not Jesus teach that all are our brothers, that our relationships with one another must be in terms of a family? The Social Ideals of the Churches, adopted in December 1932 contain this statement, "The war system is inconsistent with all Christian ideals. In war, mercy, righteousness, justice, truthfulness, self-control, co-operation are abandoned or practiced only toward friends. Religion should no longer sanction war." War could be harmonized with the religion of Jesus only if it promotes international brotherhood, brings men into closer relationship with a Fatherly God and brotherly men. Even the advocates of

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The Preacher and Patriotism

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not necessary to be a "red" to make such statements. These facts are well known to all students of the problem. The "red" is the villain who slips into the plot to take advantage of this situation and arouse hatred and instigate violence. The part of the patriot is to face the facts and set about to remedy them. There are thousands out of work and they cannot get back to work because they are not needed to keep industry functioning. We have allowed unprecedented power to come into the hands of a few men and they are controlling the destiny of America. They have become feudal lords with power in their hands beyond anything that the race has ever dreamed. With the national income unequally divided markets break down because people do not have the money with which to buy industry's output. These are facts. America must face them and solve their problems with whatever readjustments are necessary to make democracy function for all the people. If we do not face the situation squarely and solve its problems it will blow our civilization to atoms. And it ought to do so. You who are in the positions of leadership in politics and industry, listen to me. You must solve these problems in a way which is fair to all the people. There is dynamite in these inequalities, with an explosion ever more and more liable.

A still further complication has come upon us along with these others. America has grown up. As a learned European has pointed out, she has just "come of age." Up to now our history has been that of a rapidly growing civilization with a frontier ahead and lots of free land and unlimited virgin resources to exploit. When depressions came in the past the unemployed simply "went West" and developed a new frontier. But the frontier, with its free land and virgin resources, is gone. Our unemployed cannot "go West" for an opportunity. They must find it at home. It was the old impulse of "going West" that set some millions of unemployed youth adrift in our country at the beginning of the depression, hunting jobs somewhere else than where they were, only to find disappointment and suffering at each new move. For our first three hundred years, while we still had our vast undeveloped resources, unlimited freedom was pos-

sible for every body in America. It was a glorious age, but the time has now come for readjustments when we must begin to live and think in terms of solidarity as well as of individual freedom. It is a new and difficult lesson for America to learn. We can learn it. We will learn it. The unfortunate thing is that we have to make our readjustment in the midst of so many other complications. It is hard to shift the gears of a civilization under conditions such as the present.

Oh, America! Let us arise to meet the challenge! Let us preserve our inheritance, the inheritance that has been given us by our fathers at such a cost. Freedom, democracy, unhampered conscience, church, home, school and all of the beautiful combination of ideals and institutions which is America, must be preserved without loss. Perhaps it is our destiny to preserve these blessings for all mankind. The other lands are busy throwing all such away, returning to the mire of ancient autocracy. Maybe, when the orgies of this frenzied age are over, the nations will come back to us to relearn the ways of freedom. But if we are to preserve the inheritance we must make decided readjustments to keep it the inheritance of all. I would guess that at the present time there are seventy to eighty per cent of the American people for which our American democracy is still functioning. But for that remaining twenty to thirty per cent it is absolutely failing. They have no security of life or property. Their property is being gradually taken away from them and life is being denied them except by charity, because our civilization has so broken down that they cannot find a job. They are experiencing nothing of America's cherished liberty, freedom, democracy, and opportunity because the social order is out of joint. We face a huge task of readjustment in order that American Democracy may again function one hundred per cent and those who have been disfranchised be reinstated in their rights. This readjustment must be made or our inheritance will be lost. The disinherited will strike back and shatter the civilization which has failed them.

This readjustment is going to take a lot of patience, a lot of self-control, a lot of love, a lot of faith and maybe a lot of time. Such commodities of the soul constitute our stock in trade as Christians, and I believe it is here that the Church finds its present task. We must furnish the spiritual undergirding of faith, hope

and love to carry our nation through this crisis. Faith in God! The universe is solvent. God is still in His Heaven! People must not give way to skepticism or the foundations are gone. Faith in our fellow men! Democracy is built thereon—faith in the worth and capacity of every citizen, the theory that the people have judgment enough to rule themselves better than any one could do it for them. We must keep that faith alive or democracy will fall. We must keep love alive. There are fine fellows on all sides of our present dispute. The other day I sat on the platform of the American Federation of Labor Convention and heard Mr. Gorman as he reported on the textile strike which he led. He is a dynamic young man tremendously in earnest, and as he told of the sweat shop conditions and other evils that they went out on strike to remedy one could not but be impressed. There are splendid men leading labor. William Green is a strong Christian churchman. Dr. Myers, who has spent his life studying these problems, speaks of what fine spirits he has found even among communist agitators, terribly mistaken though they be. We all know the sterling characters of the leaders of business. Between these contesting forces we must keep love alive. Hate will settle nothing. Mutual good will and mutual respect will enable the various groups involved to work out a solution; but if good will and mutual regard break down I tremble for the future. Hate, passion and hysteria must be kept out. Above all, we must keep hope alive. There is a way out. The adjustment will be made. And let's remember how fortunate we are in spite of all that's wrong. Once in a while we hear somebody say, "Well, things couldn't be any worse. Anything is better than this." That is a thousand miles from the truth. Things could be infinitely, terribly worse. In fact they are a hundred fold worse almost everywhere outside of America. Furthermore, that is a dangerous psychology. When we get to thinking that anything would be better than what we have we are ready to take up with any demagogue who comes along with a new scheme. Then, when he has blinded our eyes with impossible promises, he will rob us of our heritage.

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way and walk therein, and ye shall find rest for your souls." America, reexamine your inheritance and guard it with a realization of how precious it is.

Then, while you guard and conserve, make the readjustments necessary to meet the issues of the new day. Keep all Americans under the flag. See that all are sharing in the common heritage. And while the trying adjustments are being made keep sweet, keep patient, keep loving, with a deep broad love which feels the burdens and heart throbs of all, keep hopeful, and keep your faith in God and man. Such a spiritual undergirding is the one and only hope for a solution. The Church must supply it.

I Am Still a Pacifist!

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militarism admit that it does not. Major Gen. John F. O'Ryan speaking a few years ago to the Ohio State Pastor's Conference asked, "Is it justifiable for Christians to take part in war?" and answered, "Frankly I do not think so. I shall enlist if another war comes, but I shall not try to reconcile it with the Christian principle. I shall not pretend to take Christ with me into war."

That states the choice before us as clearly as it can be presented. We can have either war or Christ, but we cannot have both. It is clear gain for us to see that. Never again will we lay aside our Christian ideals and sanction war. Some will, if forced to a choice, choose war, but as for me, while I would lay down my life for peace, I will not participate in war. I have chosen Christ—I have renounced war! I am still a pacifist.

Bootleg Booze in Ohio

"Whereas, during Prohibition days, only about 50,000 gallons of illegal 'stuff' was being shipped into this city weekly," says the *Columbus Dispatch*, Ohio, "now 100,000 gallons is being transported into Ohio's capital. Although a number of speakeasies are known to be operating, police are powerless to halt their activities because 'buys' must be made to obtain evidence and policemen have no funds to make them."

New Materials Available for Pastors and Church Leaders

One Year of Repeal, by John Haynes Holmes. 10 cents a copy, \$5.00 a hundred.

This excellent article, published some weeks ago in *Christian Century*, and reviewed in this magazine, is now available in pamphlet form. It may be ordered from the *Christian Century*, Chicago, Illinois, or from the Presbyterian Sales Agencies listed below.

The Churches and World Peace, by Walter W. VanKirk, is the November issue of the monthly magazine, *International Conciliation*.

Through the courtesy of the publishers, Carnegie Endowment for International Peace, Worcester, Massachusetts, we have a limited number of copies of this pamphlet for free distribution. Dr. VanKirk sketches the present situation with its disturbing as well as its encouraging aspects, proposes a program of peace action, and indicates the position taken by many Church bodies on the question of war and peace. Single copies may be obtained free upon application to the Department of Social Education, 1130 Witherspoon Building, Philadelphia.

Prayers for Self and Society, by James Myers, Association Press, New York. Single copy, 15 cents, \$1.60 for twelve copies, \$12 a hundred.

Ministers and leaders will find in this little book a valuable source of materials for worship. Prayers for peace, for health, for a more Christian social order, prayers of confession and penitence, of compassion and aspiration are included. The prayers are in suitable form for use in personal and family worship or in the church service or other gatherings. This pamphlet may be obtained from the Association Press, 347 Madison Avenue, New York City.

Sales Agencies

Philadelphia	Pittsburgh	Chicago
Witherspoon Building	Granite Building	216 South Wabash Ave.
San Francisco	Minneapolis	
234 McAllister Street	1040 Plymouth Building	

Current Films

The Estimates of films here reproduced are offered in response to the action of General Assembly, 1932, requesting such a previewing service to be made available from the Department of Social Education. This selection includes recommended films only and represents approximately one-fourth of those covered by the National Film Estimate Service from which they are obtained. The estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Babes in Toyland (Laurel & Hardy) (MGM) Hilarious, often burlesque, always clean nonsense combining Victor Herbert's music, fairy-tale, nursery-rhyme and comic strip characters with Laurel & Hardy as prime movers of action. Unwise "scare" scenes strong for sensitive child. Garishly staged.
For A: Mildly amusing For Y: **Amusing** For C: Exciting

Bachelor of Arts (Tom Brown, Anita Louise) (Fox) Somewhat jerky story of rich college boy saved from wasting time and money by efforts of girl who loves him. Brown overacts. Some fine work by Mae Marsh and H. B. Walthall, and Stepin Fetchit's voice and actions funny as usual.
For A: Too juvenile For Y: **Interesting** For C: Probably good

Bright Eyes (Shirley Temple, James Dunn) (Fox) Appealing little story about devotion of young airplane pilot to orphaned child. Much is fine, wholesome, amusing, but marred by one over-sad and tragic episode. Shirley engaging as always. Climax healthily thrilling and ending appealing.
For A: **Very good** For Y: **Very good** For C: Mostly good

Broadway Bill (Warner Baxter, Myrna Loy) (Columbia) Excellent race-track comedy of real character and human interest. Hero and sister-in-law scorn easy life and unconventionally surmount many obstacles to bring beloved horse to Derby victory. Then joyous divorce and marriage. Dubious ethics, but mostly thorough amusement.
For A: **Fine of kind** For Y: Perhaps For C: No

Chu Chin Chow (George Robey, Anna May Wong) (Gaumont-British) Skillful screening of fantasy of Ali Baba and Forty Thieves, ably acted in spirit of original. Tone, incident, and unspeakable cruelty vastly more vivid and gripping than same scenes verbally told in Arabian Nights. Sets and costumes elaborate and exotic.
For A: **Interesting** For Y: Strong For C: Too strong

Evelyn Prentice (William Powell, Myrna Loy) (MGM) Finely acted, restrained, strong story of fine couple, genuinely devoted to each other and their child, each brought under suspicion of misconduct. Contemptible villain nearly ruins their future but skill of lawyer-husband brings about clever reversal.
For A: Good of kind For Y: Very doubtful For C: No

Imitation of Life (Claudette Colbert, Warren William) (Universal) Dramatic story depicting courage and sacrifices of two mothers, one white and the other black, who have developed successful business together. Vital and tragic problem of mulatto girl skillfully handled. Idealistic but slow-moving, too unrestrained and sentimental at times.
For A: **Interesting** For Y: Mature For C: Too mature

Little Minister, The (Katherine Hepburn, John Beal) (RKO) The classic beautifully screened. Faithful to essentials of original and with charm of characterizations, settings and atmosphere to delight the intelligent. Rather slow-moving, but photography, direction and acting notable, with Beal practically perfect in title role.
For A: **Excellent** For Y: **Excellent** For C: Little interest

Love Time (Nils Asther, Pat Patterson) (Fox) Light, wholesome romance depicting Franz Schubert; his life, music, and charming love affair with a supposed country girl. Asther does difficult role well. Simplicity, genuineness, character humor and period interest make appealing little film.
For A: **Pleasing** For Y: **Very good** For C: **Good**

Power (Conrad Veidt, Benita Hume) (Gaumont-British) Impressive, forceful portrayal of famous novel "Jew Suss." Veidt excellent as unscrupulous, ambitious Jew who sacrifices everything for power in order to aid his oppressed

race. Background of 18th century racial prejudice and intrigue. Harrowing execution scene.

For A: **Notable**

For Y: **Strong**

For C: **No**

Man Who Reclaimed His Head, The (Claude Rains) (Universal) Strong arraignment of munitions-makers as prime cause of war, unscrupulous even to debauching press for profit. Rains fine as high-principled writing genius. His wife's honor attempted, he returns from trenches for grim vengeance. Fine war shots.

For A: **Interesting**

For Y: **Mature**

For C: **No**

President Vanishes, The (Arthur Byron, Paul Kelly) (Paramount) Excellent melodramatic thriller about ruthless financiers driving the country into war for their profit, controlling public by press and legislature by lobby, defeated only by heroic president by unheard of trick. Notable cast. Rather thought-provoking.

For A: **Entertaining**

For Y: **Very good**

For C: **Very exciting**

Pursuit of Happiness (Francis Lederer, Joan Bennett) (Paramount) Deftly done romantic comedy with historical interest despite merry burlesque. Fuel-saving practice of "bundling" in revolutionary New England is amusing climax, but ignorance will guffaw thinking it lewd. Lederer does notably fine role.

For A: **Amusing**

For Y: **Doubtful**

For C: **No**

Romance in Manhattan (Ginger Rogers, Francis Lederer) (RKO) Sincere, refreshing little story of real people and their problems. Enthusiastic and ambitious young immigrant, engagingly played by Lederer, enters U. S. illegally and is befriended by chorus girl and the police. Appealing romance and amusing situations.

For A: **Pleasing**

For Y: **Good**

For C: **Yes, if it interests**

West of the Pecos (Richard Dix, Martha Sleeper) (RKO) Zane Grey western about southern colonel, ruined after war, starting west with daughter. Finds new home, excitement, many troubles and a hero who saves day and marries daughter. All ingredients of frontier life. Above average western.

For A: **Hardly**

For Y: **Good**

For C: **If not too strong**

New Movie Guide

A new and very helpful weekly motion picture guide made its debut in December under the auspices of the *Parents' Magazine*.

Sixteen of the most recent feature films were reviewed in it. In subsequent issues attention will also be given to some of the more outstanding shorts.

Films are rated Excellent, Good or Fair on the combined judgment of such groups as National Film Estimate Service, General Federation of Women's Clubs, Women's University Club, Los Angeles, International Federation of Catholic Alumnae and National Society, Daughters of the American Revolution. The audience suitability of each film is also indicated.

Copies of the publication can be obtained at the subscription rate of \$1.00 per year by addressing *The Parents' Magazine Weekly Movie Guide*, 9 East 40th Street, New York, N. Y. Group subscriptions of 10 or more are obtainable at 75c per subscription and of 25 or more at 50c each.

The guide will be found very helpful by community groups seeking assistance in evaluating films.

Social Education Leaflets

Sales Leaflets

*May be secured from any of the Presbyterian Sales
Agencies Listed Below*

Have This Mind in You (<i>Temperance Worship Service</i>)02	single copy
	1.00	a hundred
My Temperance Declaration.....	.75	a hundred
Alcohol As Food.....	.02	single copy
	.50	a hundred
Alcohol—Its Influence on the Body and Mind.....	.04	
	2.00	a hundred
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